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ABOUT APOSTATES.

The renunciation of the Roman

Catholic church, by the Marquise des

Monsters-Meriville, formerly Miss

Caldwell, whose munificent gifts for

educational purposes secured her a

place of distinction in Catholic circles,

has been widely commented upon. No

possible importance, though, can be at-

tached to a case of defection from a

church. Protestants become Catholics

and Catholics become Protestants, and

from both camps emerge deserters

who become nothing. What Rome

loses in this way, she more than

makes up by conversions. As a Cath-

olic paper remarks, two months ago

"Lucas Malet," the famous daughter of

the famous Rev. Charles Kingsley,

came into the church. Marion Craw-

ford, too, came into the church and has

remained. Last year Frau Hahn, the

famous woman suffrage leader of Ger-

many, became a Catholic. Madame

Lindberg, "the Madame de Stael of

Denmark," became a Catholic last

year. And the internationally famous

critic, Ferdinand Brunetiere, became a

Catholic about two years ago. So did

Huymans; so have at least five hun-

dred more, eminent in law, philosophy,

history, art, literature, theology, sci-

ence, war, and statesmanship.

The Marquise, in an interview that

was sent broadcast, declared that for

years she tried, unsuccessfully to rid

herself "of the subtle, yet overwhelming

influence of a church which pre-

tends not only to the privilege of be-

ing "the only true church," but of be-

ing alone able to open the gates of

heaven to a sorrowful, sinful world."

Only when she came to Europe were

her eyes opened "to what that church

really is," and then the "honest Pro-

testant blood asserted itself." This is

the explanation offered by the lady

herself. A Catholic critic observes:

"The marquise is a woman ill in

health, and said to be unhappily mar-

ried, therefore let criticism of her be

gentle. Until the real reason of her

change comes out, as surely it will in

the near future, perhaps it may with

propriety be here observed that the

tenor of her interview intimates that

her case is one of pique, of brief or

perhaps of long standing."

We do not know anything about the

real motive that prompted this lady to

leave a church she had so richly en-

dowed, and we refrain from any com-

ment on her choice. But, from ob-

servation, we know something about the

secret forces that produce apostasy

from the Church of Jesus Christ of

Latter-day Saints. Sometimes con-

verts leave the Church because they

are too shallow to contain the truth of

the Gospel until it has borne fruit unto

life eternal. "Because they had no

root, they withered away." They can-

not stand the test of trials and per-

secutions. The good Bishop Cyprian of

Carthage, in the early age of the

Christian church, complained of the

general apostasy, whenever heathen

Rome roared, and one of the burning

questions of his day was what to do

with the backsliders, who were Chris-

tians as long as they could enjoy

themselves, but denied the Master in

the hour of trial. And history has ever

repeated itself.

But more numerous is a class of apo-

states who have become so, because of

indulgence in various kinds of sin and

transgression, too dear to give up. The

good seeds have, in their case, fallen

among thorns, and the thorns have

grown up too, and choked them. It is

impossible to trample the command-

ments of God under foot, and retain the

light. No one can be a gambler, a

drunkard, or a defiler of virtue, and,

at the same time, feel well in the com-

panionship of the Saints. When the

heart is filled with a craving for the

world, the natural consequence is en-

mity to God and toward the brethren,

and this is sure to break out, when-

ever an opportunity comes.

Sometimes individuals in this po-

sition pride themselves at having ob-

tained a "higher" light. One case of

this kind just comes to our mind. At

one time a man enthusiastically testif-

ied that he knew that the Gospel was

true. Then, he commenced to fall in the ful-

fillment of his duties toward God. Soon

he was found wandering about from

saloon to saloon. Finally he apostat-

ized entirely, and then he proclaimed

that he had seen a new light. His

eyes had been opened. Now he knew,

he said, that the Priesthood was hum-

bug, and he was going to devote his life

to the rescue of the victims of ecclesi-

astical tyranny and the establishment

of American principles. He was per-

fectly willing to sell himself and his

blitheness for a miserable mess of pot-

age, and not the part of Judas in the

midst of his brethren.

This unfortunate individual, who had

once seen but who had become blind,

was asked at the close of one of his

harangues, to tell exactly at what

saloon, or gambling hell, he had ob-

tained that new religious light, and

that intense patriotism of which he

boasted. He is yet owing a reply to

that pertinent question, and so are

many other apostates.

We do not deny the right of any one

to apostatize, if they see fit to do so.

The freedom of faith implies the free-

dom of no faith. But we do maintain

that apostates from the Church are

seldom, if ever, a credit or a help to

their new associates. As a rule they

are unreliable, capable of swinging

around the circle, as the wind blows.

They need "regeneration" before they

are worth anything either to God or

man.

THAT LIBEL SUIT.

As a general rule, when newspapers

find themselves entangled in the meshes

of the law against libel, they have the

sympathy of their contemporaries. For,

in the rush of daily newsgathering and

the anxiety of presenting the news at

the earliest possible hour, it is not al-

ways possible to investigate every

item, and sift it thoroughly, and so it

happens that a newspaper, notwith-

standing all care, cannot always pre-

vent the publication of statements to

which exception may justly be taken.

For this reason all broad minded people

are perfectly willing to excuse mis-

takes, provided a disposition is shown

to correct them, when pointed out.

But in the case of the Salt Lake Tri-

bune, against which a complaint has

been filed, no such consideration is

exhibited. That sheet has for a long

time wilfully maligned individuals and

institutions supposed to stand in its

way; it has assumed the role of a bully

and a bulldozer; it has filled its col-

umns with vile falsehoods, until it has

become a stench in the nostrils of the

community. No wonder, therefore, it

outraged citizens have concluded to see

what protection the law affords against

vicious assaults on personal character.

We understand the action taken

against the Tribune has been contem-

plered for some time, but that the in-

jured party did not desire to make it

appear that he in this way hoped to

influence the election one way or an-

other. It is as well that every vestige

of politics be removed from a case of

this kind, and that it be tried entirely

on its merits. It is certain that public

sentiment in this community condemns

the publication of libels, no matter who

the victim, or what the object, may be,

and the step taken, therefore, meets

with very general approval.

NON-PARTISAN SCHOOLS.

The fight for non-partisan schools

was not peculiar to this city. In fact,

all over the country the principle is be-

ginning to be recognized that the

schools must not be managed in the

interest of politicians. As an illustra-

tion we quote the following from the

Los Angeles Express of Dec. 6:

"One of the pleasantest results the

Express has to record today is the

triumph of the non-partisan school

board movement at the polls yester-

day, which means the severance for all

time of the cause of education from

political conventions in this city. Here-

after the naming of candidates for the

board of education will be left to a

non-partisan conference whose selec-

tions will be endorsed without question

by all political parties.

"This is by far the wisest way if the

cause of education is to continue to

progress and achieve the best results.

The excellent suggestion of the Mu-

nicipal league has borne handsome

fruit and, although the vote on the in-

itial attempt is close, the principle has

been warmly endorsed by citizens gen-

erally. For their good work the pa-

triotic members of the various wo-

men's clubs are to be strongly com-

mended. The spontaneous efforts to

assist in the victory gained proved no

small factor in the campaign."

POTTER AND THE STAGE.

Bishop Potter, who some time ago,

started a general discussion on the

temperance question by "dedicating" a

saloon in New York, is now to the

front with a drama. It is said that he

is putting a romantic play on the road.

That is, he has, we presume, shaped

it and polished it, until it has his en-

tire appropriation as a play fit for the

general public.

We suspect that there is more of ad-

vertising in this than concern for the

moral status of the stage. A drama

sent out with the approval of a well

known prelate, cannot fail to attract

a large class of citizens who do not, as

a rule, patronize theaters, in addition

to the regular customers. That means

business. And we fear that gain, rather

than moral elevation, suggested the

novel idea, even if such a thing was

far from the thoughts of the good bi-

shop, when he lent his name to the

scheme.

When Bishop Potter endeavored to

reform the saloon, some of his ecclesi-

astical conferees took him severely to

task, and undoubtedly his dramatic ef-

fort will meet with similar criticism.

We believe that the clergy generally

are assuming an attitude too far away

from the concerns of daily life, to wield

much power for good. Saloons are mul-

tiplying, and the saloon element is

growing strong; gambling houses or

other dens of iniquity are flourishing;

slums are breeding sickness and crime;

plays, morally bad, do not reel, as

long as they are well played and

staged. All, while the average clergyman

stands at a distance, discouraging upon

some abstract subject, or directing

oratorical thunderbolts at a rival pul-

pit. This is, clearly, wrong. The place

of the daily battles between the forces

of good and evil. Only there can he

fulfill the mission that should be his.

Our Savior went among the "sinners"

as well as to the banquets of the social-

ly most elevated. So conspicuous was

this, that His enemies classed him with

the outcasts. But he went in their

midst to save them, as there is no other

way of reaching their needs. A physi-

cian must not hold himself aloof from

his patients. He must be with them,

Only so can he apply the right remedy

at the right time. Some people hope to